

The

ANSGAR LUTHERAN

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A New Year's Prayer

God, give me faith this year to live

A good and useful life.

Then tie my tongue so it may speak

No words that lead to strife.

Guide my footsteps to higher goals,

Yet make my heart most humble.

Help me be kind to those I know,

Give help to those who stumble.

O God, let me not forget to smile

Or say a cheering word

But neither take away my tears

For they help me remember!

— Anon.

News and Notes

Pastor John Schultz, who has been Lutheran student pastor at Fargo, N. Dak., has accepted a call extended to him to become Lutheran Campus Pastor at Iowa State College, Ames, Ia. He will begin his new work March 1, 1955.

Pastor James C. Peterson of Salt Lake City, Utah, sends us his monthly news letter to his congregation. We always find it very interesting and stimulating. So are his weekly Sunday bulletins.

Nebraska W.M.S. reports that their total project amount since Oct. 27, 1953 till Nov. 1st, 1954, is \$804.55. The project is divided between the Oaks, Okla., Sunday school and the Lincoln Lutheran Student Foundation.

Pastor M. Jorgensen, Scranton, Ia., was the author of the article, page 3, Dec. 20, Christmas in My Childhood. At the end of the article H. was used instead of M. by mistake.

MRS. GILBERT JENSEN WRITES FROM JAPAN

We just got a letter from Mrs. Gilbert Jensen, the wife of Chaplain Gilbert Jensen, who is serving as naval chaplain in Japan. He has been in the service over two years now. The letter gives a good description of the life of a chaplain family, so we take the liberty to share it with our readers. It is dated December 3, at Yokohama, Japan.

Dear Friends:

During the seven months we have been in the Far East we have not acquired the oriental trait of living at a slow pace. Times flies rapidly. Our tour here should be ended by March or April. It has been a wonderful experience for us all, another special blessing from God's generous hand. Just to have been together as a family would have been enough, but to that has been added the experience of living in this land with a chance to learn some of the ways of its people.

We are living in government quarters in Yokohama. Our house is located on a bluff, giving us a good

view of Yokohama and a part of the harbor. Mt. Fuji, modest girl that she is, hides behind the clouds most of the time, but on occasions we see her from our backyard.

We have a three-bedroom, single unit house, with a spacious yard. Every convenience is at our disposal. If anything is amiss, help is as near as the phone. Army busses pass our door, going to the commissary and PX and other parts of the city. The school is a block away, and the children get a very thorough education from stateside teachers.

A few blocks away is a golf course for security forces. Gil has made good use of it.

Once a week I take a course in flower arranging, and I am also in a pattern class taught by a Japanese. We are taught to make our own patterns. After three more lessons we will start sewing.

Gil is stationed at a Naval Air facility at Oppama, which is about ten miles south of us. We attend services there on Sunday. Since there is no dependent housing there, most of those who attend are the men living on the base. We have no Sunday School, but the youngsters attend a Sunday School on Tuesday nights when we go to a Lutheran service here in Yokohama.

We try to invite men home for dinner Sundays and give them a touch of home. One young man last Sunday came into the kitchen after dinner and said, "You know, when I walked into your house today it smelled just like it does at home." (His mother, too, put the roast in the oven prior to going to church.)

We have met many missionaries and become acquainted with their work. Once a month the Clergy Club meets for dinner and a program. This group includes all missionaries and chaplains in the area. Recently Dr. Emil Brunner was our guest speaker, and we have had quite a number of eminent men on our program.

Not long ago we spent a day with Paul Johnson's. They went "all out" to show us the mission work assigned to them in Chiba. Paul trans-

ported us in his "glowing" red station wagon, given to him by the church at home. We met Maya Winther this past summer at a missionary conference but we have not yet seen her father.

The teaming masses of Japan present tremendous possibilities for missionary work, and the missionaries need and should receive from us our wholehearted support in prayers and means.

We all join in wishing each one of you a joyous Christmas season.

Pastor Lloyd Neve will speak as follows during the holidays: Dec. 26, A.M. Council Bluffs, Iowa; P.M., Minneapolis, Minn., Immanuel; Dec. 27, Milltown Wis.; Dec. 28, Edina, Mpls.; Dec. 29, Morgan, Minn.; Dec. 30, Evan, Minn. Jan. 2nd, Golgotha, A.M. and Atone ment, P.M. at Chicago.

WISCONSIN W.M.S.

The Wisconsin W.M.S. held its regular annual meeting at Trinity Lutheran Church, Waupaca, Wis., Sept. 18 with 57 delegates and pastors' wives registered. Mrs. Elmer Christensen, the W.M.S. district president, gave her annual report. Reports from the other officers were also given. The organization had given an oil furnace during the year to the Shennington congregation. The junior W.M.S. joined the district organization, which now has 34 societies with 1484 members.

Officers elected were: Mrs. N. C. Jersild, Neenah, Wis., vice-president, and Miss Constance Larsen, Denmark Wis., treasurer.

A motion was moved and carried at the president's suggestion that we keep \$50.00 in reserve in the treasury for running expenses. The board recommended that we pay \$200 of the balance in our treasury toward the \$395.00 left on the Shennington project. It was moved and carried. Mrs. Christensen asked that we might give freely, in love, remembering that whether it was for the heathen in other lands or a furnace for one of our parsonages, it was all mission work and was for the King's business. "Give

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

The Past Year in our Church

As we go into a new year, it has become the custom that we write a few notes about the past year in the *mod.* We shall do this again as we go into 1955, but we will also write a few notes about the church in general. There is always the temptation that we get so busy in our own corner, or we get so wrapped up in ourselves, that we forget what we confess every Sunday: I believe in the Holy Christian Church.

There is the danger that we get to think that our own U.E.L.C. way of doing things is the only way. Certainly every synod or church body may be tempted that way. But let us then look at the U.E.L.C. in 1954.

Of course we are not able to say much about the spiritual life, about the growth, faith and love among our members. We may say that our gifts to the synod have been good the past year or years. That should be a sign of love. However, it is not so easy to make that proof as it was years ago, for everything has become systematized and "quotamized," and our loyalty so organized, that we don't know love when we see it.

The best proof of a vital faith is the constant willingness of our people to build new churches. We just ran a list of our congregations and we noted that within the past few years one fourth of them have built new churches or made major improvements.

These local improvements indicate a faith and love which should cause us to rejoice.

The transfer of the home mission work from the districts has been an event of 1954. It will no doubt help the missions; at least it will make it less difficult when it enters the merger.

The Annual convention at Audubon, Iowa was an event of the year.

Two important things took place at the convention. First, the synod voted in favor of the proposed merger. And as we have said before, even though the final vote will not be before 1956, we have reached a point of no return in these negotiations.

The other important decision was that of the "Forward with Christ" drive, of which President Jersild has recently written.

Our congregations do not suffer from pastoral vacancies. As far as we know there are only two vacant congregations right now. And as we have said before that in a free church body such as ours it is well to have a few vacant calls, so pastors may move and the new candidates get calls. It is not good to have too many vacancies, for then the congregations suffer, and the young men may be tempted to accept the calls that should go to the more mature men. As a rule it is well for young pastors to start rather low on the ladder.

Our foreign mission interest seems to have grown. Missionaries from Japan and Sudan have visited our congregations.

The Luther League officers decided to discontinue the monthly youth issue. We can well understand this. It

is very difficult to write so that young people in our day will read what you write. We get a youth paper from Denmark, and it is our impression that they are not doing any better there in their publication.

We should not forget that we had several prominent visitors from Denmark, Bishop Hans Fuglsang-Damgaard, Bishop Halfdan Hoegsbro, Bishop Skat Hoffmeyer and others. This is of value because these leaders go back to their country to interpret our church life. It is interesting to note that when we were a Danish speaking group, we seldom had any of these leaders visiting us. Now that they have to speak English they come oftener. We are happy for that, for it helps us, and we trust it also helps them.

When we look at the church in general we think first of the great Second World Assembly at Evanston, Ill., of the World Council of Churches. This assembly proved that there is a tremendous religious interest in America, and it no doubt had many positive results for the visiting churchmen, especially for the younger churches. This assembly made us more conscious of the Holy Christian Church than any other event we have had in the United States and Canada.

Social security for ministers was voted in 1954. We shall be interested in the way it works out, and also the influence it will have on the pension systems of the church. We have an idea that pastors who generally are not too well off financially will tend to take care that they are on the social security and pay less attention to their church pension dues.

The tension between the Roman Catholics and the Protestants is still here, and it will no doubt not be eased, because of the very nature of the Roman church. Its constant effort to give the Virgin Mary a higher and higher position in the teaching of the church, is something the Protestants cannot overlook. There are a number of other points that might be mentioned, but we have done that several times during the year.

As we finish these remarks we feel certain we have forgotten some events. We may also have overlooked something that cannot be described as "event." A church is never static. It lives in a changing world, and it must adapt itself to the world in many respects in order to present Christ to the world. It is in the world, but not of the world.

It is important that pastors and congregations constantly study the trends of thinking and culture in which they live. Too often we have been so conservative that we did not see the opportunities that were ours. Or we failed to make an impact where we could have made it.

As we look back, we also must confess our sins. Unless we do that we cannot expect the blessings of God in 1955.

But perhaps we should also speak of mistakes. Let us learn by our mistakes in 1954.

It may be some of the readers will say to the editor; well, think of your own mistakes. We do, and when we

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Our Synod and The Indian

THE CHEROKEE INDIAN MISSION THEN AND NOW

By S. S. Kaldahl, Mission Pastor at Oaks, Oklahoma

This marker of our Cherokee Mission was placed by the Oklahoma Historical Society on Oklahoma Highway No. 33 three miles north of Oaks at a junction where there is a post office with the name Twin Oaks.

On this marker we learn of the mission work of the Moravian Church begun in 1802 among the Cherokee Indians in their original home in Georgia and neighboring states. The name given to the first mission station was that of Springplace. From a Moravian mission record we read this about it,—“The spot selected they named Springplace . . . and slowly a Christian congregation was successfully gathered and the life of the people as a whole was savingly influenced.”

When the Cherokees were forcefully moved west to the state of Oklahoma in 1838-1840, the Moravian Church with its missionaries followed them to their new home. They located one of the two mission stations three quarters of a mile west of Oaks. This location of mission work was given the name New Springplace as given on the marker. Here the Moravian Church carried on work from 1842 until 1902, when our church under the leadership of Pastor N. L. Nielsen took over the work. Our church and mission work came to be located at Oaks because it was there that the post office bearing the name Oaks came to be located.

Among our present members there are still a few who were baptized by the Moravian missionaries, and we also have members who have some of the family names which appear on the marker. In our mission we have tried to honor the work of those early Moravian missionaries and their effort by placing the date of 1842 on the corner stone of our church as well as the date of 1903 when the first church of our work was built, and the date of 1949 when the new purchased army chapel was erected and became our new and present church at Oaks. However, the old church was moved to the location of the new church and was added to it to become our parish hall. This new church and parish hall was rededicated by the synodical president, Dr. H. C. Jersild, in September of 1953.

Something of the Work Now

This summer our Mission Home and church was again host to the Bible Camp of the American Lutheran



Church's Luther League Federation of Oklahoma. This brought about forty leaguers with their pastors and families to Oaks. We at the mission have been happy for this as it is helping the American Lutheran Church people and leaders to become acquainted with the work of our mission and we at Oaks with them. Because of this our fellowship with the friends of the American Lutheran Church we have been happy for the new home mission work started last May

in the City of Tulsa. Probably it can be said that our synod has a little interest in this work as Pastor Alvin Reuter, who is in charge of work, attended Dana College, and his wife is a daughter of one of our pastors.

During the month of October the members of our synodical Church board were here for their regular fall meeting. It is always meaningful to have the board visit the mission in order that it may be better able to give leadership and direction to our mission efforts. We were also happy for the messages brought by the pastor members at two evening services, which this time were given by Pastors J. Girtz and L. Siersbeck. They also brought messages at the chapel devotions in the school.

Another visitor to our mission this fall was Dr. E. W. Mueller of Chicago. Dr. Mueller represents the American Missions of the National Lutheran Council, which is interested in church work among minority groups, which also includes the American Indian. Dr. Mueller's work however, pertains chiefly to the work of the Lutheran Church in rural areas. In coming to visit our mission he was also interested in studying the work of our mission church as a rural church and of rural church work generally in the Ozark area. He spent three days at our mission. He preached in our church and spoke to the students in the school.

In the church, work is carried on much like in any congregation. During the summer months an adult class of six became members by baptism and confirmation, and the following Sunday six children of this group were baptized. At this writing a class of five young people are being prepared for confirmation. Due to increased enrollment in Sunday School two additional classes had to be organized.

In the Mission Home there is much activity every day. Some sixty boys and girls have their home there. We are happy for the opportunity to provide a home for

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CHURCH NEWS FROM HERE AND THERE

Walther League Membership Survey Over-18-Year-Old Group Holding Its Own

The over-18-year-old group is holding its own, 124 Walther League District presidents, Treasurers and Christian Growth Chairmen at the annual Upward Call Conference, College Camp, Williams Bay, Wisconsin, November 11-12. On the basis of a survey conducted by the Membership Department, it was found that where there is one society in a congregation, 42% of the members are 18 years or older and 58% are in the 14-17 year-old group. Where a congregation has two or more societies 43% of the membership is in the 18-year and over group. Largest percentage of older members is found in the South: 49% are in the upper age bracket. Lowest percentage of the over-18 group is found in the Middle West.

The Walther League, official youth organization of The Lutheran Church—Missouri Synod, numbers 80,000 members in 3,764 societies in the United States and Canada.

In commenting on this significant finding, Mr. W. F. Weiherman, the Walther League's membership secretary, said, "This survey indicates that organized youth activity within the church still appeals to a large number of the younger youth if the church. The church is concentrated rather heavily in its youth work in recent years on the high school youth. Perhaps this large percentage indicates that the 18 to 24 age group ought not be neglected."

The Rev. Elmer N. Witt, executive secretary of the Walther League, told the conference that all youth program material is geared to the reading and study level of an age median covering the total 14 to 24 year-old group. The Rev. Mr. Witt said, "We realize this is difficult but the fact that this year we have had over 60,000 individual requests for these study materials indicates we are meeting a need."

German Missionaries Increasingly Active

Hamburg, Germany—A total of 634 German evangelical missionaries are active in younger churches and mission fields, it was announced here at a joint meeting of 38 evangelical mission societies of Germany.

The number of German missionaries in active service has increased by 135 since the end of 1952, it was reported

by Evangelischer Pressedienst, official news bulletin of the Evangelical Church in Germany.

Church of West Jeypore Elects All-Indian Officers

Geneva, Switzerland—An all-Indian slate of candidates was for the first time elected to head the 35,000 member West Jeypore Evangelical Lutheran Church in India, according to information received at Lutheran World Federation headquarters here.

The young church which was founded by missionaries of the German Mission Society, elected the Rev. Abinash Chandra Khondpan as president; youth pastor Benya, vice president; and the Rev. Edwin Dhanpul, treasurer.

Until recently the offices of the president and the treasurer were held by German missionaries, the LWF information service explained. It added that these missionaries will soon return to Germany.

The young church, which maintains its own theological seminary as well as other schools and a large hospital, is presently served by 24 Indian pastors and four superintendents as well as 12 foreign missionaries, the LWF said.

Hawaiian Lutherans Form Conference

Honolulu—Growth of the Lutheran churches in Hawaii has led to the organization of a separate Hawaii Conference within the United Lutheran Church in America's Pacific South-west Synod.

Dr. Carl V. Tambert, Synod president who recently came here to promote the development of the Church in the islands, will temporarily remain in charge of the new Conference.

Hawaii's Lutherans became affiliated with the U.L.C.A. in 1946 and since then have been part of the Pacific South-west Synod's Northern Conference, which includes northern California and Nevada.

There now are five Lutheran congregations with a total of 1,200 members in Hawaii. Church leaders are planning to increase Lutheran work here and hope the number of congregations will be doubled or tripled within five years.

Peron Attacks Priests In New Blast

Buenos Aires—President Juan D. Peron charged that Roman Catholic priests were allied with the "idle rich" in an attempt to overthrow his regime.

In his strongest speech since he opened his campaign against the Church last month, the President made a threat of mass action.

"When the people are ready to go into the street to take measures, I will not only not check them, but I will be with them," he said. "I will lead them."

Gen. Peron spoke before the executive committee of the General Confederation of Labor.

He said Argentina was facing "the fifth effort of the idle rich to overthrow the regime since you workers and I joined forces in 1943. Now they are masquerading as priests."

Dr. Blake Sees Opportunity, Danger in Current Religious Interest

Honolulu, T. H.—Dr. Eugene Carson Blake of Philadelphia, newly-elected president of the National Council of Churches, said here that the renewed interest in religion throughout the United States "is both an opportunity and a danger."

"The opportunity is that churches are being greatly strengthened by people who were formerly mere church attendants and are now becoming active witnesses for their faith," he said.

The danger, Dr. Blake explained, is that some of these newly-interested people may suppose that enthusiasm can be a substitute for knowledge and experience.

On the other hand, he cautioned church leaders against "brushing off as unimportant a new religious interest just because it is not always too well-informed."

President Dedicates Colombia to Virgin

Bogota—President Gustavo Rojas Pinilla dedicated Colombia to the Virgin Mary at closing ceremonies here of a five-day National Marian Congress.

The Presidential proclamation climaxed a procession honoring an image of Our Lady of Chiquinquirá, deeply venerated by Colombians and consecrated many years ago as "Queen of Colombia."

"As the representative of Colombia and as a fervent Catholic," President Rojas said, "I consecrate the republic to the Most Holy Virgin Mary."

The President also bestowed the government's Cross of Boyaca, highest rank, upon another image of the Virgin, known as La Bordadita (the little embroidered one), which has been honored since Spanish colonial days in a little local chapel in this country. It is reported to have been embroidered by Queen Maria Theresa of Austria.

Huge crowds attended various events held in connection with the congress. One of the most impressive of the latter was the dedication of a marble shrine honoring Our Lady of Guadalupe erected on the summit of Guadalupe hill just outside Bogota.

Hit 'Ever-Earlier' Commercial Christmas Emphasis

Newark, N. J.—A protest against the "ever-earlier secular, commercial emphasis" which makes people "get tired of Christmas before the spiritual celebration takes place," was made by the Newark Church Fellowship, composed of clergy and lay representatives of Protestant churches here.

"It is our conviction that the spiritual values in the observance of the Christmas season are increasingly dissipated and diluted with the ever-earlier secular, commercial emphasis," the group said.

"We recognize the necessary commercial aspects in shopping, decorations, etc. At the same time, the projection of these necessary commercial phases ever earlier in the year, so that, as of November 1st, a multitude of stores had Christmas decoration Christmas advertisements, Santa Claus, and all the rest, has a noticeable deleterious effect upon the spiritual observance.

"In plain language, people get 'tired of Christmas' before the spiritual celebration takes place. With vigor we protest this lengthening of the Christmas shopping season."

"So your son is in college? How is he making it?"

"He isn't making it. I'm making and he's spending it."

A Letter from Ned to Ed

November 12, 1954

To Editor
The Ansgar Lutheran
Spencer, Iowa

Dear Ed:

I just learned how dumb I have been! I will overlook for now the fact that you are thinking to yourself that you could have informed me long ago of the extent of my stupidity. If you will write me an answer to this letter I shall be willing to prove to you point by point that you could not possibly have known how dumb I was relative to the subject which I am about to tell you about.

It was when I got acquainted with this fellow that I realized how dumb I have been. Now that I have found out, I realize how tough I had been making things for myself. But when I do like he does, I find that Christianity can be kind of easy.

You remember Hans Jensgaard? He was a fine Christian man—as he himself told me—and I have no reason to doubt that he was. Surely a man who was a church member as long as he was should know whether or not he was a good Christian.

Last month he told me the story of his life. It seems that Hans used to be an awful man. He used to drink, smoke, play poker, and go to the movies. Then one day twenty years ago he was, as he put it, "converted." He said he got "that feeling about God" that he knew must be the real thing. Then he said that soon after this he had to make up his mind what sins to give up, because everybody at the tent meeting had told about all the sins they were giving up and of how good they were going to be from then on. So Hans sat down to think this over.

Now, Ed., here's what convinced me that Hans was smart and that I have been dumb. Hans figured out that the best sins to give up were those which were costing him the most money. Anyhow, he had wanted for a long time to put more money in the bank. So he quit smoking, drinking, poker, and the movies. Right away everybody in town knew that he had really been genuinely converted. He decided to keep the other sins since nobody could pin those on him. He kept the fine

grudges that he had always had against some of his neighbors and was able to enjoy these grudges no less than before. Also for example, he kept right on being greedy and pulling undercover financial deals that were really clever and more profitable than they would have been if he had not known that the place for Christian ethics is in the church, and not in business. Of course, he did not tell me about his greed and his finances; this I found out from the man who went broke dealing with Hans. Smart cookie, this Hans.

Hans saved himself about \$800 a year by giving up drinking, smoking, playing poker, and going to the movies. No doubt his heaviest savings were from the giving up of drinking. Every year for twenty years Hans was able to put \$700 in the bank as a direct result of having given up these sins. And since Hans kept on giving the same fine gift of \$40 per year to the church that he gave before he made those sacrifices when he was converted, he continued to be a good steward. The other \$60 he said he used somewhere along the line on himself.

You see what I mean, Ed? I figured Hans was smart. This giving-up of the above-mentioned sins put about \$700 in his bank every year for twenty years. That, together with the rest of his estate, amounted to about \$35,000 when he died last month. If he had given up the sins that my preacher talks about he would not have been able to put so much in the bank because he would have had to give to the church most of the money he saved by sacrificing those sins.

I'm thinking about changing over to the church Hans went to. My preacher always makes it so difficult. Why, he even said one day that it was sinful to be greedy as to get drunk. Another time he had the nerve to insinuate that gossiping is as bad as committing adultery.

Hans was smart. He wouldn't have been able to leave nearly as much behind when he died if he tried to live like my preacher says we should live. He was smart all right.

Drop me a line some time.

Yours,
Ned.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

PLEASE SUPPORT OUR SOUTH AMERICA MISSION

One wonders why our Colombia mission always seems to be the orphan of our missions. It is given the least support. Our synod began this work when other fields were inaccessible during the war. In recent years financial support has decreased to the extent that we are not able to meet our obligations. A look at the list of contributions in The Ansgar Lutheran of December 1917 will show you that the Japan Mission, the Santal Mission, and the Sudan Mission have received more than half of their requested budgets, while our poor South America Mission has received only one third of its budget. PLEASE REMEMBER OUR SOUTH AMERICA MISSION WITH A GIFT.

CHRISTMAS IN JAPAN

As the evening began to get dark, we did find the Christmas tree lights; and so we set up a small Christmas tree, on a box draped with an old sheet, and sprinkled with artificial snow. By this time it was dark, and I asked if they wouldn't stay and share our supper with us. We were just going to have dehydrated soup from one of the food boxes we had just opened—something we could get ready in a few minutes. Shinobu smiled and said that she had brought supper along for all of us—chirashi-zushi: something like a rice salad, with numerous shredded vegetables cooked in soy sauce, with tiny fish, and decorated with shredded eggs, pickled ginger and shredded sea-weed over the top. A very tasty rice dish that can be prepared ahead of time. She had undoubtedly spent most of that morning getting it ready for us.

As we set the table together, I knew that because of our friendship, this simple meal was going to be one of the best Christmas-eve feasts we had ever had. But as we started to sit at the table, we discovered that Sen was nowhere to be found. Where had he gone, and why? No one knew. We waited about twenty minutes, with Shinobu being embarrassed that her husband had not appeared when we were just going to eat. "Just like a man," someone said jokingly.

We were about ready to give him up when he reappeared: with a star for the top of our Christmas tree, and some red and green paper garlands to hang at our untainted windows. Who had thought we wouldn't have a festive Christmas?

—"The Foreign Missionary."

CHRISTMAS IN NEW GUINEA

On Christmas day our small proportion of Christians fill our churches. Those who cannot come in sit in the courtyard, many sit on the roads in front of the church. Then comes the gospel singing, the evangelists' teaching, the creed of the Christians.

Many of them have known Christ for only a few years, many of them are not baptized but are preparing for the sacrament, many of them have heard only a little of

this good story, and others... well, some of them—many of them—are hearing the Christmas story for the very first time in their lives.

We have no Christmas gifts in New Guinea besides those you send from home. Here where gifts are not associated with Christmas we find the most perfect of all gifts being given. God so loved the world that He gave His gift to us and now it is only fitting that we give His gift to those who have not yet received it.

—"The Missionary."

FOR ALL EARTH'S CHILDREN

On this Christmas Morning, Jesus says to you: "Would you have your worship be sincere and true? Then go bring the children; lead them to the Light; Make their lives on Christmas, sweet and glad and bright."

Jesus loves the children, yellow, white, or brown; All are precious jewels in our Saviour's crown. So for all earth's children, kneel to Him and pray, As you bring your offerings on this Christmas Day.

Elizabeth McCauley

—"The Foreign Missionary."

CHRISTMAS IN AFRICA

For missionaries in tropical Africa, it is always hard to get into the proper Christmas mood. We miss so much the things that go with Christmas at home; the excitement of shopping, the stores with their elaborate decorations, the coming and going of friends and relatives, the winter wind, the earth blanketed with snow, a warm fire, and a fragrant Christmas tree with its colored lights.

Two days before Christmas I went into the jungle with some of the men to cut down two large trees that looked somewhat like a Christmas tree. These were placed in front of the Church. The next day we decorated them by hanging used Christmas cards on the branches and placing on them the paper chains and stars which the children made. Around the altar, windows, and doors we fastened palm branches, cut from the trees that surround our little Church. It certainly looked beautiful! The men who were helping, kept asking why we do all this. Why do I insist on cutting some old tree down and putting it up in the Church. In America, you can at least go on explaining about the evergreen tree as a symbol of life and hope, radiant and green while all other trees are barren, but such an explanation would never do here, where the trees are green all year around.

Nevertheless, early Christmas morning, they were all there, attired in their finest clothing, even though for some, it was not much more than a pair of shorts. After the worship service, the children radiantly performed. And how inspiring was their little Christmas drama! Then, I wish you could have witnessed the close of the service! Forward they came, the adults as excited as the children, their big dark eyes ready to pop, to receive

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Remember the Old People

S. L. Morgan, Sr., Wake Forest, N. C.

"The Century of the Child" has put children in the center of the stage, and we all have taken them to our hearts. And we are happy it is so. We are sure it will continue thus, and are glad.

But already we see a new day dawning for old people. As I write, my own community is joining with the churches of a whole county to put over a Christmas project for a poorly equipped home for old people. Many today rejoice in the signs of a general heart-warming toward the aging as the most neglected and unhappy group in our society. The latest census figures show that we now have in our nation **20 million** of them 60 years and over, most of them unemployed and left to feel useless and done for, and pining for a token that someone remembers and cares. My sense of mission is to be a crusader in their interest.

Already my articles in their interest have been carried by many papers north and south, and have brought me a flood of letters from the Atlantic to the Pacific. Often the letters from old folk go to my heart. They come out of lonely hearts, reaching out even to a stranger for a word of sympathy and understanding. Always it is the cry of lonely hearts, yet often with it is an appeal in behalf of others still more lonely and unfortunate than they.

Letters with a Heart-Cry

Here are sample letters, chosen almost at random:

"Yesterday I read your article on loneliness in the **Baptist Standard** (Texas). 'Loneliness' is the exact word. I'm 68, left alone, the last of ten children. For years I prayed to be spared to care for two sisters, one a cripple for life from polio, the other able still near the end to hobble with crutches. God answered my prayer. But now I'm so lonely! Yet my thought is rather for others less fortunate than myself. For I can still 'get about' a little. And with one finger I can pick out on an old typewriter this note of thanks to you for your article. Without it I couldn't write at all.

"I was active in church work as long as I could walk. Thank you for your article that so exactly expresses the loneliness I feel. But I'm thinking more about others lonelier than myself, and less fortunate."

Here's another from a woman of 87, widow of a minister, now swallowed up in a great city of Texas. She writes of her loneliness, but says she thinks more of the loneliness of others less fortunate. Long a teacher in the Sunday school and an active visitor, until walking failed her at 80, she says, "I've now been a shut-in for years, and **hungry for people**. But sometimes weeks pass in which not a member of my church comes to see me, and days when no one rings me on the phone for a friendly word. I have the dearest pastor, and it is a red-letter day when he comes and prays. But with hundreds of others to visit, he can get to see me not more than once a quarter. And he says he has tried and tried to get someone to head the Extension Department and send out visitors, but in vain. But I have a home and am comfortable, and my thought is rather for others less fortunate than I. And I remember them. God gave me the gift of writing poetry, and I write many poems with a message and mail them to shut-ins."

A devoted churchman writes with the marks of culture: "I have the dearest pastor, and the finest church people I ever knew. But I'm all alone in a little house I built for myself. For I couldn't bear to be a burden to my children, devoted and loyal as they are, even to their fitting out a room for me to be known as 'Papa's Room'. But in six years of my lonely life, my busy pastor has been to see me only twice—when I was sick; and in several years only one member of

my church has been in my home, he a close neighbor. What you say about young people is so true; they could come in and bring many a ray of sunshine."

Living with One's Children

We should be slow to blame aged parents or their children in such cases as the last. Old people and young couples just don't fit, and they know it. My journalist son in San Diego has just sent me his Thanksgiving column. A young navy wife in Norfolk wrote asking him to go to see her mother living in a tiny apartment alone in San Diego, and to try to persuade her to come to Norfolk to live with her. He went. He was touched with her evident loneliness and the signs of poverty in her bare little room. But she braced herself and said with stoic bravery, "If you must answer the child, tell her I'm well and happy and have all I need." He felt sure it was only a brave pretense. He went back to his car and took in the turkey the daughter had asked him to buy for her mother. And he watched her press her knuckles to her trembling lips to check the tears. But she remained firm in her stoic resolve to continue alone, and let the young people live their own life.

Someone Who Cares

Here's a different sort of letter from the far Southwest. It's a lovely letter out of a heart that loves and cares—cares for the aged and shut-ins. The writer speaks of her "dear little mother 88 and a shut-in," also far away. She tells of her own work as superintendent of the Extension Department of her Sunday school. Repeatedly in her letter she speaks of "my precious little shut-ins," and says, "With my whole heart I dearly love each one of them;" and says she had "always loved elderly people." She had given up an adult woman's class she loved to teach in order to give herself to the "dear little shut-ins," and adds, "Nobody else would agree to take the job of visiting them." And very few would agree to help her. Some of her shut-ins couldn't read and she sighs, "If only I could get some who would read to them the Sunday school lessons!"

Before holidays and the birthdays of the shut-ins she says she always does her utmost to send some to visit them. She wrote the names of all her shut-ins on a sheet and passed it around in the Missionary Society among the thirty members asking each one to put her name opposite someone she would remember in some way. Only four agreed.

She said, "I felt indignant, and said, 'Every one of these will be remembered, if I have to do it all myself!'" They were shamed, and clamored for the privilege again to sign their names, and all of them were provided for. She adds, "Since then, they have co-operated with me better." With such love for her "precious little shut-ins," she sometimes has some of them in her home for dinner.

She noticed that one old lady of 88 had no rocker in her bare little room, and she bought one and took it to her. Such kindness brought tears to her eyes, and she said, "I never before had a rocker in my life!"

Her pastor declared he had never before had anyone who cared enough for the old people to undertake the work of the Extension Department.

What Each One Can Do

Now is a good time to plan some little kindness for a lonely soul round the corner—or in a home for the aged. Several years ago at Christmas time I resolved to send out 100 mes-

ages of "kindness by mail"—on 100 postal cards. They were then one-cent! Three of them went to old people in my home town; one to a fine "gentleman and scholar" past 90; another to a wonderful old lady of 85 and blind; the other to a man long honored as minister and educator, now sick, and sure he had come to the end of his way.

Next evening, only a few minutes apart, all three rang my phone and thanked me with touching warmth for three messages of appreciation—on three penny postals!

I wonder if I ever received so much for so little. Try it—at least that much for the aged or shut-ins. You'll find it pays.

ON A FORCED MARCH

The well known British historian, Arnold Toynbee, has recently been lecturing in the United States. He made a statement in Chicago, which is of more than ordinary interest.

Our Boomerangs

Writing of the world revolution which alarms western man, Toynbee says:

"We have to understand that the missiles which are now raining down upon our western heads from Russia and Asia and from parts of South America are boomerangs that were once hurled into the blue by our own western fathers and grandfathers."

He doesn't refer to exploitation, he adds, but to our proclamation of inherent human liberty, and to our technological exploits which annihilated distance and made it possible for remote peoples to see, envy and emulate us.

Now that the non-western majority of mankind has made our liberal ideas its own, he argues, "the way of wisdom and hope surely lies in being true" to the faith we as revolutionaries once proclaimed.

Pushed to Reds

We tempt backward peoples to become Communists,

he says, when we long ignore them as inconsequential and then sit up and take notice when they espouse the faith we fear.

Backward nations, he says, are on a "forced march" to achieve a better life.

We must believe in their right to choose their own course toward that end, and must make freedom so attractive that when they can afford it they will choose it, he says.

At a press conference he said there is no use in talking to backward nations about the American way of life if we can't show them how to achieve it—and that means, to them, enough to eat as well as self government.

For Laymen

Toynbee admits that he probably has not read his 6,200-page work through since it was published.

As citizens of the richest land in the world with the highest standard of living, we may well heed Toynbee's analysis.

We can only hope that the backward nations do achieve a better life. But we must also try to catch up with them on their forced march by bringing them the gospel as they march along.

THE SECOND CONVERSION

Martin Niemoeller, who was the outstanding pastor and opponent of Hitler, and who was in concentration camp some seven years, writes in a sermon on The Way of Peace about a lesson that he learned in the concentration camp. He calls it his second conversion.

I recall the time when I knew that something had happened to me. Usually I call it my second conversion. In the concentration camp one of those black-uniformed men came into my cell every day to put my meal before me. Usually I did not look at this man, and I felt relief when he was out of the cell again, and I thought, "He is a son of the devil. I have nothing to do with him, and I have no responsibility for him. Nobody can help him."

It took God a very long time to teach me a lesson. It was only after more than four years of imprisonment that it dawned upon me that this black-uniformed man coming into my cell with whom I did not want to have any relation, nevertheless was one for whom Christ had died and that I really could not firmly believe and rely upon the fact that Christ had died for me if I refused

to acknowledge that Christ had died for him also. Ever since I came to know this, I have learned a good deal and you understand that if you are convinced of such a truth you have to change your mind, even if, like Nicodemus, you have in the meantime become quite an old man.

You have to learn your lesson and you have to be reborn. It is, after all, not too much that you have changed your conviction. No, your conviction, your newly given conviction, it has changed and will change you. The Lord will change you and in this being changed by the Lord in the direction of his teaching and of his action is our real hope. This possibility of being changed in the direction of Christ's will for us is the hope not only for the individual but this is the hope for mankind.

"Blessed are the peacemakers." They are really blessed here and now, in this world. We have to strive for peace and to do so we have to follow Christ and his counsel and his example. And we may rely upon him. He never has disappointed anybody who has really and with conviction put his trust in him.

THE LUTHER LEAGUE

Homer Larsen, Editor

"Are You Taking the Blessings of God for Granted?"

By Pastor Roland Hansen, Brooklyn, Wis.

What will January 1, 1955 mean to you? Probably the standard answer which most of you will give is—"Oh, just another day," or "New Years, what else!" Some might vary this a little by saying, "It's the day on which the football bowl games are played." And still others might answer, "It's another day in which we go to Church."

But how many would acknowledge that, "it's the beginning of another year presented to us by the grace of Almighty God—one in which we will be privileged to receive **His abundant blessings** for both our bodies and souls!"

And why wouldn't more give this last answer—**because we take this just for granted.**

To illustrate what could happen if God would judge us **now** for this sin, we can refer to the common event among teen-agers of 'going steady.' Everything runs fairly smooth for the first few days or weeks—but then one or the other doesn't give his or her partner the attention which the other demands and immediately the whole affair blows up—Why?? "Because **you took Me for granted.**"

Now, what if God would speak to each one of us, and certainly He does through His Word, and say, "I'm not going to bless you any more because **you are taking Me for granted.**"

First of all, we couldn't deny this laxity on our part because we certainly do take so much for granted: i. e., the food which we eat, the clothes we wear, the homes in which we live, the churches in which we worship, and the parents who provide for our many physical needs. And these are just a few of the assumptions which every one of us normally makes.

And furthermore, isn't it characteristic of youth today to become rather indifferent towards the basic necessities of life and instead mainly crave for the pleasures only? If you are offended at this thought, then regard yourself as an exception to the rule. But sometime, ask the others in your high school class—"Why do you work after schools and on Saturdays?" Is it to get spending money, to buy clothes, or to save for college?"—and again, the first possibility suggested here would again be your stock answer.

But seriously, if we knew that God was going to withhold His blessings from us and thus we would be forced to flounder about in our ways of sin—don't you think that we would be jolted to our senses? For at this point,

we probably would admit our shortcomings, make all kinds of resolutions to try and live a better life in the future, and always try to be mindful of the presence of God in our daily lives.

So far, we have 'supposed'—we have taken a common sin and done a little theorizing with it. Now, let's get down to the practical way or manner of actually meeting and dealing with this sin.

1. We must ask God to help us in our struggle against sin. This we may do through meaningful prayer with Him and also through earnest meditation on His Word in the Bible. And thus, as we begin doing this regularly we will soon be able to say, "we can do all things through God who strengthens us."

2. We can begin now to start living a life that is pleasing to God. Not being content to walk along the 'same old path' that pretty much conforms with the rest of the gang or crowd, but one that is rather dedicated to obeying the will of the Lord.

3. Through the combination of the two preceding points—the growth in our Christian faith and in our Christian life—we shall be able to squarely meet and conquer all such problems that may assail us. and that includes the one before us—"taking the blessings of God for granted."

I sincerely hope that every young person in our Church may become aware of this great sin of omission in his life. But more than merely becoming aware of it, I pray that they might confess their sinfulness unto God, asking Him to strengthen them by leading them in the way of truth and righteousness.

Perhaps, someday, every one of us may be able to echo the phrase of the psalmist, "What shall I render unto the Lord for all His benefits towards me?" Thus, we shall have come to our senses and realized the tremendous presence of God's blessings in our lives and furthermore, how totally unworthy we are to receive them.

No, my young friends, God is certainly not taking us for granted! Therefore, how can we, under any pretenses, be so sinful as to regard His work in our lives in such an ungrateful manner as to take it for granted!

So you see—**YOUTH OF AMERICA—January 1, 1955**, can mean something special to you, if (1) you earnestly resolve to conquer this sin of 'taking the blessings of God for granted' by His divine help and strength, and (2) you acknowledge the privilege that will be yours as you receive God's blessings in your life in 1955.

EDITORIAL

(Continued from page 3)

make them, we quickly hear from our readers. That is why it is great fun to be an editor. A pastor does not hear much criticism from month to month in his congregation. O yes, he does not visit enough and a few things like that. But the editor will hear about his mistakes a week after the paper has been published. We said that this is great fun, and it is also very stimulating.

A final thought: Judging from the number of articles and letters we get from week to week, we are first sorry that we receive so few unsolicited articles. In your constant struggle with truth and the life about you, some ideas and thoughts are produced. We know this, and we would like to have some of those in the form of articles and letters.

A blessed 1955 to all of you!

NEWS AND NOTES

(Continued from page 2)

God what he deserves; don't be Scotch!" Miss Lucille Rehder of Green Bay presented a motion that the board should submit to the individual societies an agenda of projects to be proposed before the convention so they could be discussed and delegates could be instructed how to vote. It was seconded and carried. Mrs. E. Earl Moree from Bethsemane, Racine, suggested that we make Dr. Winther's work one of our projects for 1955. A motion was made and carried that we send him \$80.00 immediately that it might reach him in time for his birthday on October 24. Mrs. Paul Rasmussen gave an interesting talk on the mission of good reading, bringing a number of good books as an example of what our book corners have.

Mrs. Elmer Christensen presided at the evening session, where Pastor Ronald Schwandt spoke on "Power," Acts 8.

The offering was \$196.00.

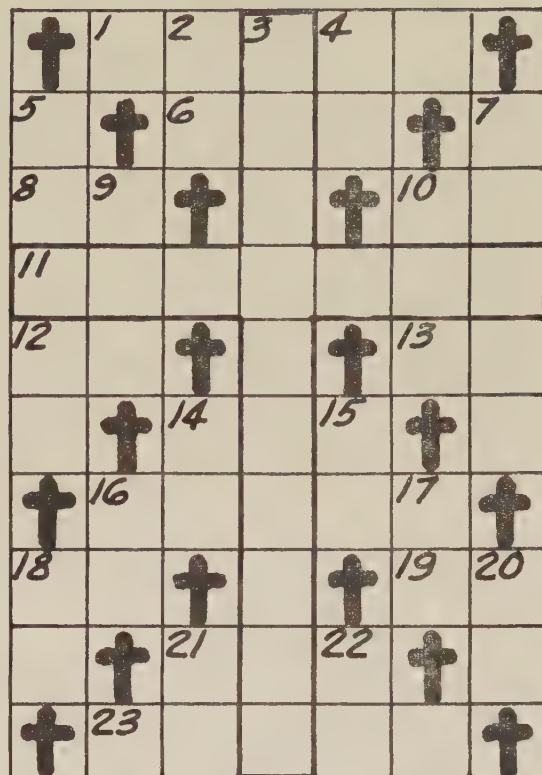
The above report is based on a printed report by Mrs. Geo. H. Johnson. It reached us just recently.

Another Christmas Crossword Puzzle

By Reuben S. De Long

Across

1. *Round yon virgin mother and...SILENT NIGHT, 1st v.
6. *And heaven...nature sing, JOY TO THE WORLD, 1st v.
8. *And...the angel of the Lord came upon them, *Luke 2.9
10. *till...came and stood over where the young child was. Matt 2.9
11. *Fain would Thee, ADESTE FIDELES, 6th v.
12. there. (Latin)
13. Epistle. (abbr.)
14. *When they...the star, Matt. 2.10
16. *And they came with.... Luke 2.16
18. *And this shall...the sign. WHILE SHEPHERDS WATCHED THEIR FLOCKS, 3rd v.
19. *bring...word again, Matt. 2.8
21. *because there was no room for them in the... Luke 2.7
23. *The of the Lord came down, WHILE SHEPHERDS WATCHED THEIR FLOCKS, 1st v.



Down

2. an interjection.
3. *His power, still shall spread; CHRISTMAS, 3rd v.
4. Lord. (abbr.)
5. *..... in heavenly peace, SILENT NIGHT, 1st v.
7. *will thither bend our joyful foot..... ADESTE FIDELES, 4th v.
9. a medical suffix.
10. frozen water.
14. her. (French)
15. weight. (abbr.)
16. *Where'er...comes, JOY TO THE WORLD, 2nd v.
17. *1st 2 letters of one of Jesus' names. Matt. 1:23.
18. *And...the light of that same star, THE FIRST NOEL, 3rd v.
20. And. (French)
21. *The world...solemn stillness lay, IT CAME UPON THE MIDNIGHT CLEAR, 1st v.
22. verily. (Latin)

SOLUTION ON PAGE 13

ACKNOWLEDGMENTS

	Total Received	Green's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	W.O.R. Fund
Total synodical budget \$256,668.00	14750.10	85500.00	25000.00	58646.50	7550.00	1542.00	65880.00	
Previously acknowledged	93878.57	6989.15	30842.50	10001.26	22386.56	3859.21	996.12	18803.77
Ass transfer from Pension Fund to Lutheran World Action	128.41							128.41
	93750.16	6989.15	30842.50	10001.26	22386.56	3859.21	996.12	18675.36
Oaks, Ia., the E.L.C. Society of the English Luth. Church for the Oaks Home	10.00	10.00						
ira, Ia., Danish Luth. Ladies Aid for Elim Home, Elk Horn \$25, in memory of Maren Schmidt, Blair, Nebr., \$5	30.00	25.00			5.00			
antikee, Ill., St. Paul's Luth. Church	300.00		100.00		100.00			100.00
aylor, Calif., Ruth I. Jorgensen in memory of Mrs. N. Bentsen	2.00							2.00
ndale, Calif., a member of Our Savior's Luth. Church in memory of Mrs. Maren Christiansen	125.00	25.00			25.00	25.00	25.00	25.00
egon, Wis., St. John's Ladies Aid	5.00		5.00					
mark, Wis., Mr. and Mrs. Wm. R. Petersen of Our Savior's Church in	19.50	19.50						

(Continued on page 14)

BY THE FIRESIDE

A CHILD OF THE KING

POOR? No, of course not! Why how could I be?
When Christ, the King, is taking care of me?

TIRED? Sometimes;—yes, more than tired; but then,
I know a place where I can rest again!

LONELY? Ah, well I know the aching blight;
But now,—I've Jesus with me day and night!

BURDENS? I have them; oft they press me sore,
And then,—I lean the harder, trust the more.

WORTHY? Oh, no! The marvel of it is
That I should know such boundless love as his!

AND SO, I'm rich; with Christ I am "joint heir,"
Since he once stooped my poverty to share.

—Edith Lillian Young

A NEW START

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Author Unknown.

THE UPPER ROAD

I'm going by the upper road,
For that still holds the sun;
I'm climbing through night's pastures
Where the starry rivers run.
If you should think to see me
In my old dark abode,
You'll find this writing on the door:
"He's on the Uer Road."

—Author Unknown.

"BURDEN-BEARERS"

The camel, at the close of day,
kneels down upon the sandy plain, to have his burden lifted off—and rest again.

My soul, thou, too, should to thy knees, when daylight draweth to a close, and have thy Lord lift off thy load, and grant repose.

Else how canst thou tomorrow meet, with all tomorrow's work to do, if thou thy burden all the night dost carry through?

The camel kneels at break of day, to have his lord replace his load, then rises up anew to take the desert road.
So thou shouldst kneel at morning's dawn, to have him give thy daily care, assured that he no load too great will make thee bear.

—Selected.

GIVERS ARE RICHEST

A traveler who was passing through a small town in a northern state was surprised to see in the yard of a private home a beautiful rock garden and a sign reading "Visitors Welcome."

Most of the signs the traveler had seen were in the nature of a warning: "No Trespassing" or "Keep Off the Grass." But here was an invitation to enter and enjoy the garden's beauty and fragrance, and it started the traveler thinking.

The owner of this garden had developed it not for his own pleasure alone, but that he might share it with others. Looking at his garden through the eyes of his visitors, he saw even more beauty in it. Attracting flower lovers and gardeners, he had many happy talks with them and made new

friends. He was invited to see other gardens and received new bulbs and new seeds with which to enrich his own garden. His welcome sign was the open door to countless adventures in the realm of beauty and friendship.

Givers lead the richest lives, decided the traveler. He who hangs a "Keep Out" sign on his heart shuts happiness away, but he who opens the door to his heart and shares his goods with his fellow men finds his own happiness multiplied a thousandfold. Truly "it is more blessed to give than to receive."

—Source not known.

IF YOU LIVED 200 YEARS AGO

Our ancestors found corn in this country when they came. The Indians taught them how to cook it, how to grow it and how to use it. Down through the years corn has been valued.

If you had lived two hundred years ago, you would have eaten a great deal of corn porridge. We call it "hasty pudding" now. It would have been cooked in a great iron pot over the wood fire in the huge kitchen fireplace.

You would have pounded the corn into meal with a pestle and mortar. This would have been one of your regular duties each night as you sat before the warmth of the fireplace.

The children played with corncobs. A corncob doll was the beloved "child" of little girls. All corncobs were kept to burn in the fireplace if they were not used for anything else.

Corn husks were braided into long strips and were made into mats. Many a horse collar was nothing more than braided corn husks. Many of the beds our ancestors slept on were filled with dried corn husks.

The harvesting of the corn provided one of the gay times in the lives of the colonists. —M. Louise C. Hastings.

In a shoe store on Fifth Avenue, a clerk was reprimanded by his employer, "What's the matter — can't you serve this customer?" he growled.

"No, sir," replied the clerk. "He's Mr. Toscanini, the orchestra conductor, and he's trying to find two shoes which squeak in the same key."

Sign in an apartment (first floor) window: "Piano for Sale."

Sign in next door apartment (first floor): "Hurrah."

OUR FOREIGN MISSION FIELDS

(Continued from page 7)

ve little pieces of hard candy and a small picture of the
ativity. Repeatedly thanking us, they scampered home
with the precious candy clutched tightly in their hands.

—The Foreign Missionary.

from Our League at Jacksonville, Ia.**Ansgar Lutheran Readers:**

When our new officers met to plan this year's program, it was agreed that most of the leaguers wanted something different. We decided to try and work out a different program, and this is what we agreed upon.

We divided our league membership into three teams instead of committees. Each team is responsible for the entire meeting assigned to it, program, lunch, and recreation.

This program is set up for three months giving each team a chance to have charge of a meeting. The other meeting of the month is devoted to Bible study of which Pastor Petersen has charge.

At the end of the three months, the points of each team are revealed. The team with the lowest score has to give the other two teams a party. The officers determine the number of points allowed to each team. They do this by use of the "Point System."

This system works as follows: 10 points are awarded for every inactive member who becomes active and takes part in the meeting either by appearing on the program, helping to direct recreation, or helping serve lunch. 50 points are par for the program. A program that is low average will earn less points. 25 points are par for low average will earn less points. 25 points is par for recreation. Points are added or subtracted just as they are for the program. 1 point will be gained for each person in attendance at a meeting.

We feel this program encourages competition among the teams and a larger number take part.

Mildred Christensen
Corres. Secretary
Jacksonville, Luther League

OUR SYNOD AND THE INDIAN

(Continued from page 4)

these Cherokee boys and girls. There are among these a few representatives of other tribes also. Sometimes it is not always easy to get the workers needed to care for them. We are happy when we find those who are willing to respond in a true Christian spirit.

In the school there is an enrollment of almost 300 pupils. Our school is a consolidated school and has three busses which bring in most of the children. There is a fine staff of teachers who are concerned about their work. The school has the distinction of having one of the largest Indian enrollments in the state in comparison to its type and size.

In the mission we are all looking forward to Christmas. Preparations are in the making. There will be Christmas festivities in the church, the mission home, the school and in the outlying preaching places away from Oaks,—Bull Hollow chapel, the Dave Russell home, the Flint chapel, and the Holland school. Your writer goes to the two first named places and Pastor C. A. Vammen to the other two.

It is no doubt well known that Oklahoma is in the drought stricken area of our country. This year's rainfall is about two inches below the lowest on record in this area of the state. Because of this it has been difficult for many of our people. The men have had to go to other places to find employment. We are very happy for the clothing which has been sent by some of our churches. We know that the Nebraska District churches will be sending some of the clothing received in the Thanksgiving clothing appeal. Such will be a real help this year.

SOLUTION TO CHRISTMAS CROSS-WORD PUZZLE ON PAGE 11

C H I L D
S A N D S
L O C I T
E M B R A C E
E A E E P
P S A W S
H A S T E
B E I M E
Y I N N T
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TRAVEL TO DENMARK

Denmark, Wis., \$2 each	4.00					4.00
dmore, Mich., Sunday School of Our Savior's Luth. Church	19.52					19.52
dmore, Mich., Mr. and Mrs. Hans Hansen of Our Saviour's Church \$5 in memory of Mrs. Marius Goldbeck and \$5 in memory of Mrs. Rev. N. Bentsen	10.00					10.00
resno, Calif., Mrs. Mary Jensen in memory of Mrs. Marie Sontum, Petaluma, Calif.	2.00	2.00				
etaluma, Calif., in memory of Mrs. Marie Sontum: Elina Terezan, Redwood City \$10, Mr. and Mrs. Martin Rasmussen, Iowa \$10, Mrs. Hall Weston, Petaluma \$5	25.00	25.00				
etaluma, Calif., in memory of Mrs. Marie Sontum: James H. Sontum, Dr. Percy Terizan, Petra and Laurence Canepa, Hilda and Hans Nissen, Anna Henriksen of Ferndale	7.50				7.50	
etaluma, Calif., Green Null Inn in memory of Mrs. Marie Sontum	3.00				3.00	
Life Membership for Mrs. Cornelius Hansen from Immanuel Ladies Aid of Immanuel Luth. Church, Racine, Wis.	6.75	6.75				
Elk Horn, Ia., Mr. and Mrs. Ludvig Winther in memory of Mrs. Maren Schmidt	2.00			2.00		
Hamlin, Ia., Pastor and Mrs. Anders Hansen in memory of Mrs. Maren Schmidt	2.00			2.00		
Harlan, Ia., in memory of Mrs. Anna I. Christensen of Immanuel Church from friends and relatives	61.50	16.50	15.00	15.00	15.00	
enmark, Wis., Laurence Christensen in memory of Mrs. Laurence Christensen	5.00	5.00				
racine, Wis., Marion Jensen	40.00	10.00	10.00	10.00	10.00	
Heat Ridge, Colo., Mrs. Alvin Gamble	40.00		40.00			
enmare, N. Dak., Nazareth Luth. Sunday School	142.50					142.50
olliver, Ia., Dolliver Luth. Church	36.71					36.71
orthfield, Minn., St. Peter's Luth. Church in memory of Mrs. Soren Christensen	13.00	3.00	4.00	3.00	3.00	
eoala, Ia., St. Paul's Luth. Church	500.00	500.00				
oulter, Ia., Nazareth Luth. Church	28.11					28.11
enver, Colo., Mr. and Mrs. Egon W. Soderberg	20.00		20.00			
oorhead, Ia., Bethesda Luth. Ladies Aid for support of a child in Sudan, by the name of Tikisobin	40.00			40.00		
dney, Mont., Pella Luth. Church	415.69					415.69
neapolis, Immanuel Women's Guild	19.77	4.94	4.94	4.94	4.95	
reen Bay, Wis., Bethel Luth. Church, transfer from Pension Fund to Luth. World Action	128.41					128.41
albertson, Mont., Martin Olsen of Ebenezer Church, Mc Cabe	50.00		25.00		25.00	
eneva, Minn., Community Luth. Church	130.67					130.67
reenville, Mich., from a family of St. Paul's Luth. Church	20.00	10.00	5.00		5.00	
acksonville, Ia., Bethlehem Luth. Church	138.71					138.71
es Moines, Ia., Mrs. Jacob Jorgensen for the Parkjull Mission in memory of Peter H. Andersen, Elk Horn, Ia.	1.00			1.00		
rush, Colo., Mr. and Mrs. H. C. Kjeldgaard	250.00	50.00	50.00	50.00	50.00	50.00
egene, Ore., Bethesda Builders' Club, Life Membership for Mrs. Ingvard Olsen	6.75				6.75	
eenah, Wis., Our Savior's Sunday School, Life Membership for Miss Laurena Christensen	6.75		6.75			
etroit, Mich., Women's Guild of Northwest Trinity church Life Membership for Mrs. Oscar Johnson, Mrs. Aaron Christiansen, Dearborn, Mich., and Mrs. F. F. Bush, South Field, Mich., \$6.75 for each	20.25		20.25			
urel, Nebr., Gethsemane Church, Life Membership for Mrs. J. H. Tennesen	6.75		6.75			
iney, Mont., Life Membership for Mrs. Marie Hansen of Pella Church, active over 60 years	6.75		6.75			
estby, Mont., Daneville Ladies Aid, Life Membership as follows: Mrs. Jacob Rasmussen, Mrs. Hans B. Madsen, Mrs. Christ Madsen, Mrs. Peter N. Johnson, Mrs. Jonas Jensen, Mrs. Carl M. Jensen, all of Westby; Mrs. John Freund, Fremont, Nebr., and Mrs. Christine Olsen, Plentywood, Mont., \$6.75 each	54.00		54.00			
estbrook, Me., Tabitha Society of Trinity Church, Life Membership for Mrs. Victor Staby, Kimballton, Ia.	6.75			6.75		
icago, Ill., Golgotha W.M.S., Life Membership for Mrs. Jennie Hansen, president of the W.M.S.	6.75	6.75				
icago, Ill., Golgotha W.M.S. Life Membership for Mrs. Marius Hansen, for Dr. Winther's work in Japan	6.75	6.75				
icago, Ill., Life Membership for Mrs. Metha Knudsen, daughter of Mrs. Marius Hansen, by Golgotha W.M.S.	6.75	6.75				
estbrook, Me., Tabitha Society of Trinity Luth. Church	85.00	25.00	25.00		25.00	10.00
es Angeles, Calif., Olivet Mission Society	100.00	25.00	25.00	25.00	25.00	
ima, Calif., Pella Ladies Aid	10.00		10.00			
erndale, Calif., Our Savior's Ladies Aid	50.00	10.00	10.00	10.00	10.00	5.00 5.00
orth Dakota-Mont. W.M.S. for sending a Native Student to school	10.00			10.00		
enmare, N. D., Miss Agnete Thorndal	10.00		5.00			5.00
enmark, Wis., King's Daughters of Our Sav. Luth. Church	25.00					25.00
iney, Mont., Pella Ladies Aid	30.00	15.00	15.00			
Harlan, Ia., the Dorcas Society of Immanuel Church	50.00	10.00	10.00	10.00	10.00	10.00
etroit, Mich., Luther League of N.W. Trinity Church	7.00			7.00		
etroit, Mich., the Women's Mission Guild of N. W. Trinity Church	25.00		25.00			
adubon, Ia., Helping Hand Society of Our Savior's Church	300.00	25.00	25.00	25.00	25.00	200.00
lmouth, Me., Emmaus Luth. Church	118.10					118.10
lmouth, Me., Emmaus Luth. Church offering at visit by Rev. L. Neve	73.01	73.01				
emont, Nebr., First Luth. Sunday School	18.00		18.00			
Maupaca, Wis., Trinity Luth. Sunday School	55.07					55.07
TOTAL	69339.29	10089.90	6495.93	8907.64	9242.40	713.82 144.92 33441.68 303.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	214423.70	128656.80	85766.90
rk, Wis., Pastor and Mrs. C. Krogh, a Thankoffering	100.00		100.00
icago, Ill., Life Membership for Mrs. Kate Sorensen, daughter of Mrs. Marius Hansen, by Golgotha W.M.S.	6.75	6.75	
Total	214230.45	128663.55	85866.90

PLEASE NOTE: In Ansgar Lutheran No. 51 was a gift of \$2 to Home Mission by Jacob Rasmussen, Westby, Mont., in memory of Sam Felland. It should have been in memory of Ezra Jensen instead.

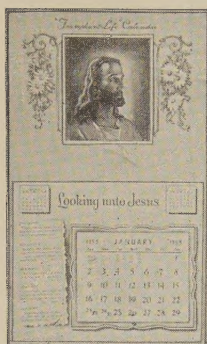
Received with thanks.

Blair, Nebr., Dec. 18, 1954.

H. J. Hansen, Treas.

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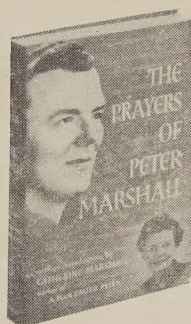
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